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THE

Stellar Ray

THE NEWEST THOUGHT MAGAZINE IN THE LINE OF PROGRESS

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No. 2

"CREDULITY."

If fallacies, come knocking at my door,
I'd rather feed, and shelter full a score,
Than hide behind the black portcullis, doubt,
And run the risk of barring one Truth out.

And if pretension for a time deceive,
And prove me one too ready to believe,
Far less my shame, than if by stubborn act,
I brand as lie, some great colossal Fact

On my soul's door, the latch-string hangs outside;
Within, the lighted candle. Let me guide.
Some errant follies, on their wandering way,
Rather, than Wisdom give no welcoming ray.

—Ella Wheeler Wilcox.

Editorial Department

The Physical Form the Tabernacle of the Soul.

H. C. Hodges.

To consider the human being as a vital Machine, a living mill palpitating with shuttle, weaving the warp of organized euplastic tissue, will provide some very striking and most interesting analysis. Momentarily the normal performance of the physical functions is carried on while the heart does not cease its systol and diastole, nor the lungs their inspiration combination, transformation, decomposition, wear and tear, waste and repair, and this we term life. The organic and mechanical action is disturbed and the result is termed disease. They become further disorganized and this we term death. The individual is conscious of disease, but is not as conscious of health.

In man's brief existence in the physical form, he has only an ephemeral possession of immutability, so to speak, at any one time, but still he makes many entries in the large day book, many carryings forward, sometimes an occasional checking up, and in the final a balancing of all; though at the same time, if the soul did not serve for the repository of the psychic stellar influences, there are also the static hydraulic phenomena to contend against, to say nothing of other vibrations emanating from the great fields of planetary activity, all for the purpose of establishing their influences for the equalization and perfecting of the human race; and while there may not be any perceptible energy outgoing for the counteracting of such action, when the body is in a physically healthy condition, on the other hand, if there be a displacement of the com-

mon center, a disarrangement of the functions, and a change in the vital forces, or the channels of its harmonious manifestation become clogged, then indeed it will be brought most forcibly to the notice of the physical senses. There is no question but that it is the seemingly trifling and unimportant manifestations in Nature, that have developed the greatest power, force and energy in the progress of the human race.

It is certain that the lesser events in life that are lost sight of in the midst of seemingly greater ones, are often found to be the real factors in the evolution of the individual, and serve to bring about the changes that mean so much to his further advance. Who, for instance, would have argued without certain conviction, that the very feature distinguishing mankind from the animal, viz, the faculty of reason, should really be dependent for the same, upon the lesser of all the planets proper, to-wit: Mercury.

The natural performance of each function results in what is termed good health, and disease can only be known by referring to, and comparing it, with the standard of health, the various structures being related, as well to the outer agents, as to themselves, and that which is conducive to their well-being and permanency must be sought for.

Man a Vital Machine.

We may consider man as a vital machine, or as a commonwealth or body politic, in which each person is represented by an organ, and each duty compared to a function, and when each fulfills his task in an unselfish manner, the labor of the whole is lightened, but on the other hand

let there be an attempt at self-encroachment upon other's rights and privileges, and a disturbance takes place immediately by which the whole is affected in some degree, just as when aneurism in the arch of the aorta, causes the larynx and trachea to deviate from their normal positions.

The term Body is taken from the Belgic Boode; interpreted signifies a cover, the tabernacle or abiding place of the soul. The physical body is made up of matter particles, that are arranged in such manner as to present a seemingly solid front, but at the same time are movable and changeable in their nature. It is the general conclusion that the physical form is posited in contradistinction to the spiritual form, but in fact, the two are really made up of different gradations of matter in different states of vibration; the physical form being in a very slow rate of vibration, while the spiritual form is in a rapid or high state of vibration.

The form of the soul itself has oftentimes been discussed, some holding that the soul has not the form of the human body itself, and that instead of the animal life depending upon the soul, for the reason of its ceasing to exist when the soul is separated; on the contrary, the continuance of the soul in the physical depends entirely upon the state of the body, the former never quitting the latter until its economy or order is interrupted, and we should realize that the soul is the divine essence that imbues the form with life, knowledge, animation and power to act.

When the human body is considered with regard to the various voluntary motions it is capable of performing, it constitutes an assemblage of an infinite number of levers drawn by cords, and when considered with regard to the motion of the fluids it contains, it is another assemblage of an infinite number of tubes and hy-

draulic machines, and once again, if considered with regard to the generation of these same fluids it is then another infinite number of chemical instruments and vessels, filters, alembics, recipients, etc. The brain may be said to be the gauge, the heart the piston, the lungs the bellows, the mouth a millstone, the teeth the pestles, the stomach the press, the intestines the reservoir, the vessels the sieves or strainers, and the air a pondus or spring which sets the machine in motion.

Liberty of Thought a Source of Health.

H. C. Hodges.

We have been requested to repeat the following editorial which appeared in 1909, August-September number, of *The Stellar Ray*:

"Back in the early history of New England it was the custom of the people at certain public gatherings to close the day's proceedings with a test of strength and agility between two of their number, who were noted for their strength and skill in *wrestling*.

The object was to see which of the two should wear the honors as *victor* during the next year.

Well, on one of these occasions, it was decided that the two oldest men present should test their strength in a *wrestling* match.

The combined ages of the two parties chosen for the contest was 150 years, age of the eldest being 80 and the younger 70.

After due preparation the two "boys" grappled, and a long tussel resulted in "the older boy throwing the younger one upon his back."

Immediately the people assembled, clapped their hands and cheered, whereupon the boy of 70 sprang to his feet and turned to the audience and exclaimed, "Well, he ought to throw me, he is the *oldest!*"

The truth is, strength and health are not measured by years if the laws of life are properly understood and practiced.

It has been our privilege for many years to be intimately acquainted with a man who has passed the three score and ten landmark in the journey of life, and we are confident in declaring that there is no person, within the range of our observation, who is in sounder physical condition than the person referred to.

It may be asked what has been the mode of living which has resulted in producing this exceptionally sound body, free from aches and pains.

We are informed that one of the most potent factors, contributing to this condition, is the fact that in his early years he was able to free his mind from the dogmas of religious superstition.

This freedom from the thraldom of a belief in original sin and a revengeful God imbued his mind with hope and courage, which attributes have reflected through the physical and resulted in his present condition of health and strength.

The mental battles fought in those early days against the doctrines taught by the Rev. Jonathan Edwards and his type were naturally a conflict with apprehensions as to what the consequences would be to his own welfare, not only in this life, but the life to come, if he continued to doubt the religious faith of his early teachers.

However, these doctrines were so repellent to his sense of justice and contrary to his conception of the attributes of an al-wise Creator, a Creator (capable of bringing into manifestation this vast universe), that he made up his mind to take his chances and weigh each thought by the scales of common sense, which resulted in making him a disciple of liberty of thought in the vast field of Universal Truth.

The Search for Health.

To any and all close observers of the signs of the times it must be clear that we are in a new cycle in the development of the human race. These signs can be observed in the hustle and bustle of human energy.

The old is rapidly giving place to the new and in no phase of the development of human life are these conditions more apparent than in the search for better health of both body and mind.

Drugs, as remedial agents, are being discarded as a relic of the past and the disciples of this evolutionary wave are acting upon the suggestion given by the Nazarene to "go out and preach the gospel and heal the sick."

For instance, there is a method of healing as old as man, namely, curing disease by the laying on of hands.

It was practiced by the ancient Chaldeans and Egyptians, later by Jesus and his apostles, and still we find the majority of the churches joining with the medical profession in claiming that it is not scientific; we also find that under the laws now existing Peter, James, John and Jesus would be convicted of misdemeanor, for practicing this old and scientific method of curing disease of both mind and body.

The fear of an angry God, and judgment to come, as taught, by theologians, has hung like a pall over Christian nations and imbued the majority of minds with fear and sorrow, diminishing the energies of the nervous system, lessening the force of circulation, impeding the secretions and finally producing premature death.

Fear paralyzes the muscular powers of the body, weakens and diminishes the action of the heart, thus lowering the power of nature, baffles the skill of the physician, and often causes death.

Joy, on the other hand, acts as a powerful stimulant and tonic on the

whole system, hence it is but reasonable for each person to imbue the mind with hope and confidence, resting on the great truth that we are all in the care of a wise Providence, whose watchfulness is ever round about us.

The New Religion.

Charles W. Eliot, Pres. Emeritus of Harvard.

"It will not be bound by dogma or creed." "Its workings will be simple but its field of action limitless. Its discipline will be the training in the co-operative good will. It will attack all forms of evil. There will be no supernatural element; it will place no

reliance on anything but the laws of nature. Prevention will be the watchword and a skilled surgeon one of its members.

"The new religion," he continued, "will not be based on authority; the future generation is to be led, not driven. In the new religion there will be no personification of natural objects; there will be no deification of remarkable human beings.

"God will be so imminent that no intermediary will be needed. Its priests will strive to improve social and industrial conditions. The new religion will not attempt to reconcile people to present ills by the promise of future compensations."

The Human Aura.

"Stellar Ray" readers will recall a series of articles upon the subject of "The Human Aura" which appeared in its pages sometime ago, and be interested to note that knowledge regarding this once mysterious or occult truth is rapidly gaining ground among thoughtful intelligent students and investigators of nature's laws.

The following excerpts are from an article by Sidney H. Beard, editor of "The Herald of the Golden Age," a British Health Review, published in London, England. He says in part:

"It is easy to realize that self-culture will be more readily and seriously undertaken, and will produce more encouraging results, when the enhanced appearance of the Aura that surrounds us can be seen and recorded by the many instead of the few. For mental training, discipline, character-building and service will then be more generally recognized as the means by

which we weave for ourselves an immortal vesture that will become our passport to the citizenship and company of Heaven.

"The pessimistic and despondent ones who are 'off colour,' and in whose auras the gray and sombre shades have been allowed to become predominant will try to brighten themselves up so as to be more attractive.

"Those whose lives are self-centred, sordid, mean and without idealism or altruism—in short, 'of the earth, earthy'—and whose predominant colour is a muddy brown, will realize their poverty-stricken appearance and try to make themselves less 'shabby.'

"Souls who are prone to anger, hatred, malice and retaliation, will strive to cultivate the qualities of patience, sympathy and forgiveness, when they know that each time they give way to such evil sensations, a cloud of witness sees them enveloped in dark sombre blood-red—which tends to become a permanent shade in the

central and innermost part of the Aura (the spiritual orbe) as habit becomes crystallized into character through oft-repeated indulgence.

"And those who have already been able to clothe themselves with some of the more exquisite colours, by seeking after wisdom, health, truth, and understanding, and by practising helpfulness, sympathy and love, will find abundant incentive to persevere, as they obtain ocular demonstration that they are growing in grace and beauty.

* * *

"It is a startling thought that as psychic vision is becoming increasingly common, and will in a few generations be quite general instead of rare, the time is at hand when we shall all stand revealed to our fellows, and be known just as we really are.

"This unavoidable self-revelation is even now taking place much more than the average person imagines, but it will become manifest to a greater extent and be more generally understood every year. It is interesting, therefore, to anticipate some of the things that will eventuate in the coming days through this development of a new, because hitherto latent, human faculty.

"The imposter will find it much more difficult to impose, and the defrauder to defraud. The religious humbug will seldom be taken seriously, or the 'outsider' be received in the spheres of the spiritually cultured. And men or women of a distinctly low caste will be promptly known as such and estimated accordingly. Just as in the etheric world (the 'life beyond' this incarnate existence) each of us will be read and known at a glance, our plainly visible aura giving us away to other souls; so, in a lesser degree, but quite effectively, we shall be made known while still on earth to an ever increasing percentage of our contemporaries.

"Carlyle's idea, hinted at in 'Sartor Resartus,' will come to pass in reality, our clothing (of flesh) will cease to be a mask and we shall stand actually revealed in beauty or ugliness. The true value of his 'Gospel of Sincerity' will then be more generally appreciated. What transformations we shall witness as our Pecksniffs, Chadbands, and other self-seeking and self-deluded pretenders of all kinds, learn how completely they are recognized by the discerning ones around them, who are thus able to see them in their true colours!"

It is not difficult to see that this rapidly developing faculty is destined to be a most important factor in social life and human evolution.

One of the most impressive facts now being revealed is that the Aura contains a mysterious record of the past deeds and experiences of its owner, which can be discerned and interpreted by a seer whose gift is highly developed. What an incentive to right conduct, kindness and philanthropy!

How luminous and significant become some of the words of the Christ in view of these verities. How easy to understand that the "things hidden" shall be one day revealed openly; and that without the "wedding garment" entrance to the "feast" must be denied. Surely it will be well for us to ponder over these things, lest we forget.

Jan. 5, 1913.

Henry Clay Hodges, Editor Stellar Ray:

In the editorials of the current number of Stellar Ray, you state there are sounds innumerable that one has never heard and cannot comprehend until he unfolds himself to a harmonious chord with the music of the spheres.

A. J. Davis says: "The grandest of all human discoveries is made when

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the senses are opened from within, and we are brought into conscious relation with the vast realm of the invisible and eternal.

We then begin to see those Divine realities which before were only objects of faith and hope.

Man is an amphibious creature he functions in two worlds at the same time. The temporal and the eternal.

The spirit world is all around about us, inside and out of us, and those who can lift themselves into the state of spiritual consciousness can annihilate time and space, past and present, age and country, and so-called life and death, and dwell in the universal and eternal.

Swedenborg, says: "In the spirit world, when one desires to communicate with another, he intensely desires his presence, thus he sees him in his thought and presents himself in his state."

This is the formula of all thought transference whether in the body or out. Desire, Concentration, Directivity.

All that is necessary is to lift ourselves, through desire and aspiration, into the same state of vibration, then are we in company with all the immortals. We can never be quite alone thereafter. We are no longer wanderers in an alien world.

We have found our own, for round about us all the muses gather. We can sit at home in our own souls, and commune with all pure hearts, noble lives, and great thoughts, past and present.

It's a celestial guild to which all who have lived, loved and suffered, who can strike the keynote, may gather for strength and comfort.

O death where is thy sting,
O grave where is thy victory.

—W. E. Smith.

Capital Punishment.

The following forceful expressions regarding Capital punishment by Gov. Geo. W. Hunt, of Arizona, are in exact keeping with Stellar Ray Editorials, which have appeared at various times for several years, and we are pleased to call the attention of our readers to Governor Hunt's rational position in the matter. "Thou shalt not kill" applies to Governments, Corporations, Societies and individuals alike.

—Editor.

Capital punishment is simply the commission by the state of an act which is regarded as a horrible crime if committed by an individual. One man must not kill another man, but several men vested with official titles

can hold a conference and send a soul to eternity. The state says: "You must not kill; but if you do, I will kill you." This theory of a state's power or duty owes its origin to the lowest class of barbarians in the early history of the world. Their logic, if it may be called that, sprang solely from a spirit of revenge. The idea that a legal execution would deter others from committing murder probably never occurred to them. Their crude minds did not rise above the thought that the victim should be avenged, and that adequate vengeance could be found only in the hangman's noose or the guillotine.

There are a thousand other practices originating with barbarians which the footsteps of civilization and

progress have crushed. But capital punishment, the worst heritage of the dark ages, lingers with us, betraying one of the spots in humanity where the veneer of civilization is thin. I am inclined to think that the spirit of revenge still is the ruling motive back of the legal execution, even though pleas are made in its behalf which barbarians never thought of. They could not very well think of such punishment as a curb to more murders, for even they could not help seeing that the beheading and quartering of offenders had no such effect. The legal execution has no such effect today, a fact which any fair-minded man will recognize after proper investigation. And if that plea falls down, as it does and must continue to do, what defense of the legal killing of our fellowman is left us? The moment we are convinced that the number of murders is on the increase, or does not decrease, in spite of the rope and electric chair, we will have to justify capital punishment on some other ground. What is that other ground, if it is not the old savage impulse of meting revenge—a species of revenge which, at the last analysis, confers no good whatever upon so-

society as a whole, and is of no consolation or comfort to the family circle most affected by the original murder?

Arizona has taken most advanced ground upon social and economic questions, and while the old territorial law, permitting capital punishment, is still on the statute books, it must be remembered that statehood has been in operation less than a year, and that the first state legislature was overwhelmed with work during the comparatively short session prescribed by the constitution. I am confident that public sentiment in Arizona is opposed to capital punishment. During the special session of the legislature, which will be held early in 1913, an effort will be made to repeal the old law. If the legislature is too busy to give the matter attention, or is disinclined to assume the responsibility, the initiative provision of the state constitution will be invoked, thus putting the question square up to the people. I have no fears for the outcome. Arizona citizenship has proved itself too intelligent to lag behind the advanced thought and progress of civilization.

Geo. W. H. Hunt, Gov. of Arizona.

Travel, Then and Now.

Something over a hundred years ago—in 1810, to be exact—Margaret Van Dwight, a girl of twenty, made the journey from New Haven, Connecticut, to "New Connecticut," as the present state of Ohio was then called. The distance to Warren, her objective point, was six hundred miles. As this was, of course, long before the days of railroads, the journey was made by wagon and consumed four

weeks. The start was made in October and in consequence the party encountered mud and rain which delayed them. Miss Dwight kept a journal in fulfillment of a promise to a favorite cousin, which has fortunately been preserved and which is a true record of the conditions of travel in that era.

The modern traveler, who takes a cushioned chair in a luxuriously appointed coach, dines en route as in his own home, and is whisked from sta-

tion to station at the rate of forty or forty-five miles an hour, covering a journey of that length in fifteen or sixteen hours, has little conception of the hardships and perils this young women encountered in her long and fatiguing trip. Their rate of progress varied from ten to fifteen miles a day; she was often encouraged to bear present discomforts by being told of greater ones yet to be encountered, and the places at which they were compelled to stop for entertainment were filthy beyond description at times, always overcrowded and promiscuous.

"Our bed to sleep on was straw, and then a feather bed for covering. The pillows contained nearly a single handful of feathers, and were covered with the most curious and dirty patch-work I ever saw. We had one bed quilt and one sheet, I did not undress at all." This was among the "Hugh Dutch" in Pennsylvania, and the complaint of dirty sheets occurs again and again. She makes frequent mention of the intemperance and profanity among the men. Sundays being occasions for drunken orgies that filled her with terror. She relates one horrible experience when drunken wagoners entered their rooms after the women had retired and were with the greatest difficulty compelled to leave. Night after night was passed in fear and trembling, the men of the party being apparently unable or afraid to take stringent measures against the rough element they encountered. Food became scarce and could not be bought, in addition to other troubles.

Naive comment on character occurs here and there. Thus she says: "I will never go to New Connecticut with a Deacon again, for we put up at every byeplace in the country to save expense. It is very grating to my pride to go into a tavern and furnish and cook my own provision, to ride in a wagon, etc., etc., but that I

can possibly get along with, but to be obliged to pass the night in such a place as we are now in, just because it is a little cheaper, is more than I am willing to do." And again: "I will never go with a Deacon again—for we go so slow and so cheap that I am almost tired to death. The horses walk, walk, hour after hour, while Mr. W. sits reckoning his expenses and forgetting to drive till some of us ask when we shall get there. Then he remembers the longer we are on the road the more expensive it will be and whips up his horses. I have conceived such an aversion for doctors and the words expense, expensive, cheap and expect, that I do not desire ever to see the one or hear the others again in my life."

After experiencing rainy weather, wretched roads, miserable accommodations and insults from drunken wagoners, Miss Dwight concludes that the reason so few are willing to return from the western country "is not that the country is so good, but because the journey is so bad."

Under such difficulties our foremothers traveled only a hundred years ago.

—Beatrix, Detroit Free Press.

Is It Worth While?

Have you ever thought how much trouble, care, pains, anxiety, and actual discomfort go daily to the making of trifling little prettinesses that are utterly lost on the spectator? The half-inch screwed off the portly matron's waist, the pink washed on to the faded cheek, the pencil markings on the thin eyebrows, the bronze-gold dye on the ash-coloured hair, and the curious whitewash on cheeks that would be pink and charming if only left alone. The world is full of such futilities (says "Madge," in the Gentlewoman), and the cynic can but smile

satirically when he reckons up the difference between the result aimed at and the actual achievement.

—Health Record.

Learn to Forget.

Every night as the sun goes down let all the disagreeable happenings of the day slip out of your mind and sink into oblivion. Blot them out, annihilate them, and permit no resurrection. Go to sleep with thoughts of pleasant things in your mind, and begin the next day as though it was the first day of all your life, the last day, the only day.

If anything disagreeable intrudes, at nightfall blot it out. Then if another day is given you make it better than the one before, remembering only the things that are lovely and lovable.

To forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the rankling acts, the deep wrongs, the bitter disappointments—just let them go; don't hang on to them.

Learn to forget. Make a study of it. Practice it. Become an expert at forgetting.

M. L. Gates, M. D.

Psychic Research

All Communications to the American Psychical Research Society should be addressed to Dr. James H. Hyslop, Tribune Bldg., New York.

Why Is the Word Spiritualism So Misunderstood? Genuine Spiritualism Defined.

By J. M. Peebles, M. D.

Probably there is no word in the English language so misunderstood and misrepresented as the word Spiritualism.

Negatively, Spiritualism is not spiritualism, nor ecclesiasticism, nor materialism, whatever the word matter may mean. But affirmatively, Spiritualism is the direct opposite of atheistic-materialism and sectarian ecclesiasticism. It is a science, a philosophy and a religion.

This misunderstanding of the truth and the aims of Spiritualism, is largely due to the theological priesthood and

the public press, which, sad to say, is oftener a popular reflector, rather than a righteous educator. It is our heartfelt prayer that they both may speedily repent and reform.

The root meaning of this great word Spiritualism, is clearly traced to God, who is pure, immanent and immutable Spirit. "God is Spirit" said Jesus Christ; therefore, God being Spirit, Spiritualism centering in and originating from God, becomes a most inspiring, a most sacred and holy word, the moral scale running thus: Spirit, spiritual, spirituality, spiritual-mindedness, Spiritualism—the ISM referring and relating to its main doctrines, the Father-Motherhood of God, the Brother-Sisterhood of all races, the innate Divinity of Man, the Immutability of Law, the present-day Ministry

of Spirits, the Guardian care of Angels, the Necessity of Holiness, the Importance of Prayer, the Beauty of Faith, the Sweetness of Charity, the Grace of Religion and an unbounded Trust in God—the Absolute embodiment of Love, Wisdom and Will.

The practical results of Spiritualism were clearly expressed by the Apostle James, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." Spiritualism is God's great word; and Spiritualists are the only religionists who have and use the promised gifts of the Christ, by which gifts they heal the sick, and demonstrate a future conscious and progressive existence.

Neither priest nor press should uncharitably speak of, or touch this holy word Spiritualism, only with clean hands and pure hearts; and Spiritualists themselves should honor their blessed gospel of immortality by such righteous lives, as to induce multitudes to say, "Behold the lives of these people who see the etherealized forms of spiritual beings, who hear heavenly voices and who walk and talk with the angels." In this throbbing, selfish, and warring world, there are but few real Spiritualists; for as of old, "Strait is the gate, narrow is the way and few there be that find it."

The philosophy of Spiritualism, being all-inclusive, is in perfect consonance with the Hindu philosophy, with the religion of the oriental adepts, with the Christianity of Christ—meeting, unifying and satisfying humanity's holiest and highest heartfelt aspirations.

When genuine Spiritualism, which harmonizes with Christ's Christianity, prevails; when nominal Christians become more Christ-like, and nominal Spiritualists become more spiritual, actualizing in their lives the Christ-spirit of toleration, love, charity and purity, then the long-prophesied millen-

nium in all its transcendent radiance, will have dawned upon and illumined our waiting world.

Dreams and Visions.

Mrs. C. Reifsneider in *The Coming Age* gives two instances of "thought transference" recently brought to her notice. She says: "The first I present as related by a Presbyterian minister. 'I was in Arkansas,' he said, 'at a meeting conducted by Mr. W., and after the sermon a gentleman in the congregation arose, saying: 'I wish to be allowed to relate an experience of my own; I cannot account for it, or explain, but give it as it occurred. I was traveling, and put up one night at a hotel in a certain town. Retiring to my room I was soon fast asleep, but during the night I was most suddenly awakened by an almost audible voice, the voice of my brother crying out: 'Get up quick, and pray for me; I am being assassinated.' I sprang out of bed, fell on my knees, and prayed with all my strength, so impressed was I. I continued my journey next day, but was followed by a telegram telling me my brother had been assassinated the night before, and was lying at the point of death. I immediately went to his bedside, in Florida; and, friends, I have just returned from his funeral."

The second story, recently told me by a Baptist minister, bears on the same subject of thought transference or mental telepathy. "The eminent Dr. L., of Richmond, Va., was attending conference, and while at dinner one day became so impressed with the feeling that something terrible in which he was interested was being enacted, he mentioned the fact to a neighbor at the table. Indeed, so strong and so awful was the impression he was compelled to excuse himself to his hostess and retire from the table, unable to eat a mouthful. In less than

an hour a telegram was handed him, saying his son was found dead on a railroad track, not positively known, but supposed to have been killed by the train." Who can tell, in that awful hour of death, what thoughts flew from the heart of that young man to the dear father, and how the brother, in the hands of the assassin, longed for the protecting power of a Christian brother's prayers?"

Regarding Ghosts.

Editor of Light, Pub. in London, Eng.

Yes, we have "rationalized" the ghost, and found him to be truly man as when he walked the earth clad in "this muddy vesture of decay." He has been sorely misunderstood and villainously slandered by those who never studied his case with sympathy or intelligence. No wilder fancies ever clustered around some simple phenomenon of Nature than those which have taken the ghost for their center. All kinds of fantastic legends have been circulated about him, and when the King's

English broke down under the strain Oriental tongues supplemented the vocabulary of the mystery-mongers. He has been called a bogle, a sprite, a spectre, a phantom, a goblin, an astral shell and a pisacha (a fine effort that last—it sounds so mysterious). He rode on moonbeams, lived in charnel houses, came down chimneys, insinuated himself through keyholes, gurgled and rattled chains, took a mean advantage of dyspeptical or neurotic people by haunting them—in short, performed such fantastic tricks before high Heaven as might make one despair of finding any reason in him. It took generations to strip off the accumulations of ancient tradition and reveal him in all his natural imperfections as a human being, neither demon nor angel. He had been trying to say so all the time, but very few people would listen to him with any patience, and these were roundly abused for their pains by persons who did not wish to contradict their grandmothers or defy that final Court of Appeal on all matters of religion and psychology—Antiquity.

A Resolution.

Verne Dewitt Rowell.

To look not for the easy path,
But to be brave and strong;
To ask no more for happiness,
But strive to right life's wrong.

To live that others may be glad,
Nor seek earth's shallow gains;
To nobly work and grandly dream—
To die when only death remains.

No man ever lived a right life who had not been chastened by a woman's love, strengthened by her courage, and guided by her discretion.

—Tate.

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Dr. Wm. Clowes.

Stellar Science Department

Horoscope blanks and price lists will be forwarded upon request. Address Stellar Ray, Stellar Science Department, Detroit, Mich.

If you were born between Jan. 20th and Feb. 19th, the sun was in Zodiacal sign Aquarius.

Henry Clay Hodges.

"No sign in the zodiac equals it in interest."

This nature is superior in sensitiveness, taste, impression and whatever pertains to the congeniality of home and its comforts.

These natives are popular, sociable, make friends readily, are broad minded, though cautious, are interested in public affairs or popular movements for the benefit of many.

They are patient, skillful, humane, intelligent, original and self-reliant, and they benefit largely through their many friends.

Those born in this sign are independent, dislike control, and require their own way in their work.

The Sun in this position is slightly unfavorable for the father; it favors the birth of sons but brings trouble with one of them. It is not favorable for vitality or longevity unless contradicted by aspects or mundane position.

The sign Aquarius is in reality a thought center and the native's restless mind is ever at work. "Though the son of Aquarius may be sojourning in a far country, satiated with the husks of eternal knowledge, wearied with the deceitful light of illusion, he uplifts his eyes and catches a gleam from the star of wisdom. It is then his soul awakens, his fetters fall, the

prison door opens; the captive is free and where there was weakness now there is strength."

One may know an Aquarius native for years and never surmise the depth of feeling that is within his breast or the altitudes to which his aspirations ascend.

The different polarizations of the moon modify the sun's influence somewhat and the sign rising at the moment of birth possesses a certain influence to produce a particular form of body and peculiar mental affections and as there is a sign rising every four minutes of time it is necessary to know the time and place of birth in order to determine the influences dominant at the birth of the native.

For example, if the sign Aries was rising it would tend to middle stature, thin face, dark hair and complexion and a combative disposition, angry as the Ram.

If Taurus was rising the disposition would be slow to anger, patient and enduring, but when angry, violent as the bull. The figure well set and the face full.

Leo would give a bold heart, cautious disposition, a firm step and strong countenance, well set body, square shoulders, bushy hair, inclined to curl, large eyes, quick sighted, ruddy complexion.

While, if Cancer were rising, there would be timidity and a weak constitution, rather pale complexion and small features.

The sign Aquarius rising at birth gives a gentle, benevolent disposition, very fond of the water; gives a stout comely person strong appearance,

clear delicate complexion, sandy or darkish hair; gives more beauty than any of the signs except Libra.

However, these descriptions rarely apply exactly as the disposition is ruled chiefly by the Moon and Mercury, besides the mind is influenced by every planet which casts an aspect to the Ascendant and by any planet rising therein, so that if the last three degrees of a sign be on the cusp or beginning of the first house, part of the next sign must necessarily be in the Ascendant and the native will partake of both influences.

Aquarius.

January 20th to February 19th.

By Dr. George W. Carey, Teacher of Biochemistry.

Those born between the dates January 20th and February 19th are doubly blest, and babies to be born during that period for many years to come will be favored of the gods.

The Solar System has entered the "Sign of the Son of Man," Aquarius, where it will remain for over 2,000 years. According to planetary revolutions the Sun passes through Aquarius once every solar year; thus we have the double influence of Aquarius vibration from January 20th to February 19th.

Air contains 78 per cent of nitrogen gas, believed by scientists to be mineral in ultimate potency. Minerals are formed by the precipitation of nitrogen gas. Differentiation is attained by the proportion of oxygen and aqueous vapor (hydrogen) that unites with nitrogen.

A combination of sodium and chlorine forms the mineral known as common salt. This mineral absorbs water. The circulation or distribution of water in the human organism is due to

the chemical action of the molecules of sodium chloride.

Crude soda cannot be taken up by mucous membrane absorbents and carried into the circulation. The sodium molecules found in blood have been received from vegetable tissue which drew these salts from the soil in high potency. The mineral, or cell-salts, can also be prepared (and are prepared) in biochemic or homeopathic potency as fine as the trituration of Nature's laboratory in the physiology of plant growth, and then thoroughly mixed with sugar of milk and pressed into tablets ready to be taken internally to supply deficiencies in the human organism. A lack of the proper amount of these basic mineral salts (twelve in number) are the cause of all so-called disease.

Common table salt does not enter the blood, being too coarse to enter the delicate tubes of mucous membrane absorbents, but this salt does distribute water along the intestinal tract.

Aquarius is known in astrological symbol as "The Water Bearer." Sodium chloride, known also as *natum muriaticum*, is also a bearer of water, and chemically corresponds with the zodiacal angle of Aquarius.

The term angle, or angel, of the Sun may also be used, for the position of the Sun at birth largely controls the vibration of blood.

So, then, we have sodium chloride as the "birth salt" of Aquarius people.

The governing planets are Saturn and Uranus; the gems are sapphire, opal and turquoise; the astral colors are blue, pink and nile green. Aquarius is an air sign.

In Bible alchemy, Aquarius represents Dan, the fifth son of Jacob, and means "judgment," or "he that judges." In the symbolism of the New Testament, Aquarius corresponds with the disciple James.

Asteroids; Their Origin and Influence

H. C. Hodges

There are over four hundred of the minor p. a. e. ts, called A s. e. o. i. d. s, revolving round the sun in elliptical orbits between Mars and Jupiter. While ancient astronomers were familiar with them, they were lost sight of and are peculiarly the discovery of the present century.

On the first of January, 1801, Piazzi, at Palermo, observed the Asteroid Ceres and noted it as a star of the eighth magnitude in the constellation Taurus. One year later, Olbers, at Bremen, observed another one named Pallas, followed by the observation of Juno in 1804 and of Vesta in 1807.

These four are the largest. The diameter of Ceres is 525 miles; Pallas, 307 miles; Vesta, 241 miles; Juno, 182 miles; while many are not more than from 5 to 25 miles in diameter and many others are too small to be visible from the earth at least at the present time.

Their orbits are decidedly irregular. Medusa (the one nearest the Sun) performs its revolution in a period of three years, while Thule the most distant takes over nine years.

Their Influence on Earth.

It has been a matter of conjecture how these minor planets were formed. Some contend that as they show a tendency to form into two groups, it proves they were formed by the coming together of two larger bodies; others that they are rough material intended for use in the construction of a future globe.

These are, however, the result of

a ring thrown off by the sun when in a nebulous condition, which ring instead of forming one planet cooled down into a number of small bodies. In time these planets will, through the evolutionary system form themselves into two planets, comparatively polar opposites in nature, one having the influence of Mars the other the influence of Jupiter.

The Asteroids do cast an influence on the earth. That they exert a wonderful astrological influence is shown when it is considered that they are permanent and definite members of our solar system.

In modern times the influence of Urania and Neptune has been observed and it is now time for astrologers to turn to the Asteroids or minor planets and carefully note their influence upon our earth.

It will be wise for the ephemeris-makers to include the elements of the four chief asteroids in their annual publications, and it will then be useful to notice their positions and aspects in mundane astrology, especially their solar ingresses and lunations.

Take for instance, the Sun in opposition to Ceres from the ninth and third. This would show liability to railway accidents, criticisms of the press, scientific arguments, etc. While on the other hand Vesta is more beneficial in its effects. As a whole, however, Asteroids are dependent upon their positions in the signs and conjunctions with other planets, as they are quite controversial in their effects, and it will require especial observation to arrive at exact results and apply them to present conditions.

Previous to the death of Gladstone,

Ceres had been transiting the ascendant, also the Sun and Moon. This would tend to bring illness and severe neuralgic attacks.

In addition to mundane astrology and transits it will be necessary to note well the effects upon the atmospheric conditions. Especially when the Sun aspects the Asteroids it will be found to have a wonderful effect.

The question arises as to whether they have some common influence or whether they differ, but they are divided into two groups and are of two influences, as the fact of their revolving in their orbits, that are taken together as one, points to a community of nature.

The Asteroids are numbered according to chronological discoveries in order: Ceres, Juno, Pallas and Vesta, and are of the most importance.

The Darkened Dome.

By Charles Nevera Holmes.

Like Time's vast Dial open to the eye,
Its jeweled Hands revolving round and round,
Yon Darkened Dome extends across the sky,
An ebon roof above Earth's sphere of ground;

Like boundless Threshold of eternal Space,
Or mighty Portal of a World unknown,
Yon Firmament reveals its starry face
And countless sun-kings reigning on their throne;

Like searchless gulf of deathless mystery,
Where silently the laws of God evolve,
That Sky will shine when human history
And human life eternally dissolve;

Yon suns shall blaze like beacons when man's Home drifts lifelessly beneath its Darkened Dome.

The Cosmic Vista.

By Allen Rosenkrans.

Far down the vista of the Past
We view the vision of the Prime
The dawning of the Day of Time
Arc of the Eternal Circle vast.

When from its long and dreamless sleep
The prime-germ woke and spiraled far
To wind into the splendid star
That whirls and shines in cosmic deep.
And Light and Time appeared and wrought
To rear the home where Life should dwell
And Man, who crowns the All so well
With splendor of his heart and thought.

Then up the slope of the To Come
We look with vision strong with faith
And view beyond the door of death
The final goal, the fair fixed home.

Astrology of the Bible.

By Dr. Geo. W. Carey.

"What shall be the sign of thy coming and the end of the world?"

The Adventists take the above as a literal question asked of some certain person by certain individuals. Such is not the case.

The question and answer found in the New Testament is simply a scientific astrological statement. World is derived from whorl, or whirl—to gyrate or move rapidly in a circle. Dur-

ing the middle ages the solar system was "whirling" deep down in the Pisces world (whorl) a water sign where man's concept was distorted. The next sign, or whorl, is Aquarius represented as a man, therefore the "Son of Man."

It is quite clear to the student of astrology that the "coming of the Son of Man" referred to the coming of the age of Aquarius, the sign of man.

We are now entering Aquarius and the prophecy is being fulfilled. Jacob's ladder is the magnetic currents, passing from the heavens to earth. The angels Jacob saw ascending and descending are symbols of the influence of the positions of the planets upon the currents of ether. The origin of angel is angle—thus the angle's of planets determine their influence. The word

Jacob means a circle and refers to the 12 constellations that complete the circle of the zodiac.

"The heavens declared the glory (truth) of God." The letters g o g, according to the Cabalistic method of analysis, number 9, the whole of mathematics, ergo: "The planets declare the truth of mathematics and the firmament sheweth its handiwork. * * * Their line (angle or ladder) is gone (now going) through the earth, and their words (influence) to the end of the world."

"There is no speech or language where their voice (influence) is not heard."

There is no truth that is not mathematically true. Astrology is the mathematics of the heavens of which earth is an integral part.

Astrology and Bergson.

From an address on Astrology by L. Edward Johndro before the Theosophic Society of Rochester, N. Y. Concluded from January Number of The Stellar Ray.

We may also gather from this that did, or could, man live wholly in the fleeing moments, seizing each as it comes only to let it flow by without arrest, absolutely without introspective or retrospective cogitation, he would have no use for Astrology, no use for Science, or Intellectualism, no use for your cherished Theosophy, my friends, no use for, nor possibility of a physical existence as we know it. We may approach that infinitesimal dividing line, and therein lies poise and refinement; therein also lies that fine discrimination of geniis that so akin to madness lies. Destroy the thin partitions of which Pope speaks and you take that "A la Bergson" plunge into the flux of things—into the chaos, delirium, and madness of his "vitale

elan"—a sadder destiny, foreseen, than the chains of a clocklike mechanistic destiny.

"Then practical and scientific Astrology is, if it is anything, a celestial and mechanical facsimile of our rather mechanical journey through life—a facsimile of events. That astrology, like an eventful life, is too complex to be more than crudely interpreted by human mind, is but the glory and the marvel of Astrology and of human existence, and certainly should cease to be viewed as a reflection on either.

"But if our astrology is, like our lives mechanistic in every practical sense, then it must coincide with the mechanistic order of world-wide social interdependence as well as with the mechanics of our individual activities, and this means that what is known as "Mundane or National Astrology" must be true. Further, astrology must postulate a mechanistic process or function of mind, for obviously planetary influence on mankind must pr-

marily be a psychologic influence or it is nothing.

"But how, you ask, do we recognize psychological influence as but a finer mechanistic expression of celestial or planetary influence? I answer that we recognize it as such through tracing for centuries the 'coincidence' between definite planetary configurations and certain talents and tendencies of intellects. As to explanation of this coincidence—startling but easily investigated by anyone of ordinary education—we have, as yet, like the astronomers with their riddle as to the evolution of the stellar system, to fall back upon the most plausible theory.

"Briefly put, the most logical theory at present is this: In the cosmos the life and law of the whole either is or includes the life and law of its parts. A solar system like 'our own' may be termed but a cell in the cosmic whole. Likewise a human cell, like the atom of chemistry, is a small solar system in itself, wherein electrons and corpuscles, or the protoplasmic elements, as the case may be—inorganic atom or organic cell—take the place of whirling planets. Certain biologists have already likened the action of a living cell and a chemical atom to that of an infinitesimal solar system.

"As the lesser obeys the greater—I might say as man is the servant of God—our solar system is subservient to the laws and motions of the Stellar Universe en bloc. For the same reason man's cellular activities must be subservient to the laws and mot'ons of the planets composing our Solar System. These cellular activities take their mode according to the cast of our Solar System at the moment of birth, that is to say, according to the horoscope.

"That the sum total of our conscious, intellectual, and hence, our physical activities, are the expression of our particular individual modes of cellular activity (I may add as so de-

termined) is a fact rapidly being illuminated by psychological research the world over, though the astrologer alone has offered a logical explanation as to the cause of this difference, for psychologists have long despaired of finding an adequate explanation in the laws of heredity, yet have found nothing to substitute for that theory, for astrology will be the last thing they will turn to. This is why it is not out of place in the cellular sense to speak of the mechanism of mind or to speak of psychologic influence as but an expression of cellular activity or mode that has its symbolic facsimile in the planetary motions at and just following birth.

"Much more might, nay, ought to be said on this point but I have touched briefly on these considerations tonight merely to make clear that the astrologer of today in clinging to his mathematics and to his celestial mechanics, in both horoscopic practice and practical astrological demonstration, is neither deaf to the mighty laws which underlie the symbolism of horoscopy, nor blind to that advance in science and philosophy to which he must reconcile astrology, or leave it behind as an outgrown kindergarten toy.

"If, therefore, I have made myself partially clear in recognizing the ultimamentechanistic considerations of modern science and philosophy, and have, at the same time, made clear how little these same considerations affect the true relation of astrology to life as it is lived, then let me hasten on to an explanation of the mechanics of astrology as you see it symbolized on this blackboard.

NOTE:—Here follows technical explanations of the astronomical facts the horoscope symbolizes; a discussion of the relation of the crystalline forms of chemistry to the planetary angles of psychologic influence, and the various problems connected with astrology which only lecture room demonstration can make lucid to the lay mind.

A Voluntary Opinion of the Book 2000 Years in Celestial Life.

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"I believe profoundly in a future life and of a great intelligence, or intelligences that hold the Universe in a mighty hand. I believe too that mortal may get into close touch with the eternal influences and that we cannot be truly useful or happy unless the soul may sometimes feel a pulsation from that brotherhood which has no bounds in earth or sky * * * There could be nothing in living if I was not sure that there is a better life and a chance for a progressive attainment of larger and better things along the shores of Eternity."

Sincerely,
W. B. Mitchell.

The New Vitalism.

"The New Vitalism;" is the title of an interesting article in this month's North American Review from the pen of John Burroughs. He says after reviewing all the forces that enter into what is conceived as life that "The psychic arise out of the organic, and the inorganic arise out of the organic, organic arises out of—what? The relation of each to the other is as intimate as that of the soul to the body; we cannot get between them even in thought, but the difference is one of

kind, and not of degrees. The vital transcends the mechanical and the psychic transcends the vital—is on another plane, and yet without the sun's energy there could be neither. Thus are things knit together, thus does one thing flow out of or bloom out of another. We date from the rocks, and the rocks date from the fiery nebulae, and the loom in which the texture of our lives was woven is the great loom of vital energy about us and in us; but what hand guided the shuttle and invented the pattern—who knows?" In other words, "In Him we live and move and have our being," or as the Hindoo puts it: "Thou art that."

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Sir Oliver Lodge, principal of the University of Birmingham, Eng., and one of the most able logicians and scientists of the day, asserts his unqualified belief in the reality of spirit return, and says: "The Boundary between the known and the unknown is wearing thin in places," Dr. Thomas Jay Hudson, author of the Law of Psychic Phenomena, says: "The man who denies the phenomena of Spiritualism today is not entitled to be called a sceptic, he is simply ignorant."

The great English Scientist, Alfred Russel Wallace, recently said: "No more evidence is needed to prove spiritualism for no accepted fact in science has a greater or stronger array of proof in its behalf." Sir William Crooks, Cannile Flammarion, Hodgson and Stead, Hyslop, Funk, Richet, Lombroso, in fact the majority of the leading scientists of the day admit having received indubitable evidence, not only of the continuity of life after death but the fact of spirit return.

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At the very commencement, all of the members have taken the examinations for ordained Fellow membership, and well attended meetings have already been inaugurated. The Boston Branch will add greatly to the National Society, and other cities in New England are becoming interested in this movement to restore Prophecy to religion.

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